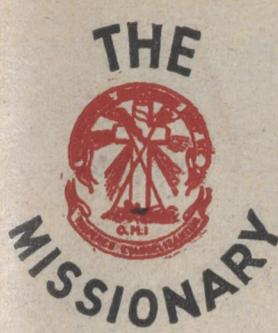


INDIANS MAY CHOOSE HOSPITAL - - Martin

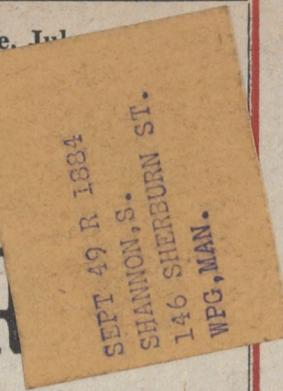
12th Year—Nos. 6-7



INDIAN RECORD

ST. BONIFACE, MAN.

June, July



PRICE 10 CENTS

AT WINNIPEG'S 75th ANNIVERSARY



These two Blackfoot chiefs, in full regalia, at the corner of Portage and Main, Winnipeg, took part in the parades.

Celebration to Feature Indian Village

DRYDEN, Ont., — One of the biggest celebrations ever to take place in this part of Ontario — the first annual Dryden pow wow — will be held July 1 to July 4, inclusive.

Highlighting the celebration will be Indian events and competitions. A complete Indian village will be built within the town limits, enough to accommodate approximately five hundred Indians from tribes throughout this entire area.

There will be Indian dances, canoe races, and prizes for the best birch bark teepees, canoes, and the best-dressed Indian.

A large trading post, reminiscent of the early trading days, will be placed in the vicinity of the arena. The post will act as an information booth and serve as a bank for the "Beaver Skins."

dians from tribes throughout this entire area.

The land is unbroken and described as "park land interspersed with light poplar bluffs." It is surplus to Indian requirements at present.

OTTAWA — The film "Loon's Necklace", based on Indian Legend with a British Columbia setting, has received an award as the most distinguished film produced in 1948. The film, in technicolor, presents a tribal medicine man who gave his most valued possession — a magic necklace — to the loon which restored his eyesight. Some of the beads remained to form a ring of white about the loon's throat.

'The Loon's Necklace'

Sask. All-Star Rooters!



THIS group of Indians came from Muskeg reserve, 75 miles northwest of Saskatoon, to watch three of their band play Saturday for Saskatchewan All Stars against the touring Newcastle United soccer team. The tourists

won easily, but the play of 16-year-old Fred Lafond from the reserve drew smiles from the Indians. Lafond was the star of the prairie squad.

(Saskatoon Star-Phoenix)

OTTAWA. — Last November (1948) the

Minister of Health and Welfare, the Hon. Paul Martin, reiterated the categorical and well determined policy of his Department concerning the treatment of sick Indians in these words:

(Letter to His Excellency Mgr. H. Belleau, O.M.I., Moosonee, Ont., Nov. 10, 1948).

"Last June 16, I gave you firm assurance that the policy of my department is to permit sick Indians to exercise free choice of the hospital in which they wish to be treated. Such was the Government's policy before my coming to this department; such has been my policy during the entire period in which I have served as Minister of National Health, and such will continue to be the policy as long as I shall remain the Minister responsible for the health services of the Indians."

Having noted that, in some particular cases, the patient's state of health would be bettered through a transfer to another hospital where better facilities for specialized treatment are available, the Minister of National Health wrote these words:

(Letter to His Excellency Msgr. H. Belleau, Nov. 10, 1948).

"Nevertheless, this does not invalidate the principle that in each case the co-operation of the patient, and when required, his consent to being transferred are indispensable in the transfer. It is particularly true of tubercular patients that happiness and peace of spirit are important factors in convalescence and cure. Consequently, you can be sure that I fully realize the importance of the point you raise in your letter, to wit, that Indian patients may have every liberty possible in choosing the hospital in which they wish to be treated; the necessary instructions relative to this matter will be communicated anew to the doctors in charge of the Health Services for the Indians throughout the country."

This declaration of the Hon. Minister of Health on June 16, 1948, was made in the presence of the Rt. Hon. Premier of Canada, of two Crown Ministers, of six Archbishops and Bishops representing the Hierarchy of Canada and of the Rev. Fr. J. O. Plourde, O.M.I., Superintendent of the Oblate Indian Welfare and Training Commission.

Therefore Catholic Indians throughout Canada are advised to exercise this privilege. When an Indian is to be hospitalized he should inform his doctor that he is a Catholic, and he should ask to be hospitalized in the nearest Catholic Hospital according to his rights and privilege.

Indian Pilgrimage to Martyr's Shrine Planned for July

MIDLAND, Ont., — Indian delegations from the Jesuit missions of Northern Ontario will be among the 125,000 pilgrims expected to visit the Martyrs' shrine here for the tercentenary celebrations of the Jesuit Martyrs in July.

Special sermons in various Indian languages are planned to mark the 300th anniversary of the heroic deaths of St. John de Brebeuf, St. Gabriel Lalemant, St. Charles Garnier and St. Noel Chabanel.

The Most Rev. R. H. Dignan, Bishop of Sault St. Marie, in whose diocese most of the Indian missions are situated, will sing a Pontifical High Mass at the shrine on July 10.

INDIAN CHOIR

It is hoped that the famous Caughnawaga choir of Iroquois Indians will sing during the Mass.

His Eminence, James Cardinal McGuigan, Archbishop of Toronto, will sing Pontifici-

(Continued on Page 3)

INDIAN RECORD



A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

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Two Fundamental Rights

We urge once more the Catholic Indians of Canada to remain aware of their fundamental rights in matters of education and welfare. The natives of Canada have enjoyed, since this country became a British possession—and also since Canada has achieved the status of a nation—the right of confessional schools in which their children are taught their religion as well as how to read and write. The second right, reaffirmed recently by the Hon. Minister of National Health (see Page One), is the free choice of the hospital in which they wish to be treated.

The Catholic Church has fostered missionary endeavor among the natives of Canada since the beginnings of the colonization. For the education as well as for the welfare of the Indian peoples of the country the Church has spared no effort; the erection of forty-five residential schools, the establishing of numerous hospitals and nursing stations throughout the land, even in the remotest areas, is ample proof that the Church fulfills Her mission in providing for the needs of Her children.

The hospitals and nursing stations established in our great northland, under extremely difficult circumstances, under the care of the Grey Nuns, show in a very special manner the charity and the devotedness of the Church towards Her Indian faithful. The truly magnificent effort of the Sisters in supporting and maintaining hospitals in the remotest areas as well as in the urban centers of Canada is an eloquent testimony to their zeal.

We wish to reaffirm the stand of the Catholic Church in these matters of education and hospitalization. The Church does not wish to withdraw from these fields of charitable endeavor. She is able and willing to continue the work undertaken hundreds of years ago at the price of so many sacrifices.

We hope our Catholic Indians will appreciate the services given them by the Church and that, when the occasion arises, they will profess their Faith without shame or fear.

A Reply to Chief Sitting Stone

Greetings! May you persevere in The Crusade For Better Morals. I was interested in your article in the March issue of I.M.R., on the Indian Liquor Question. You stated the record and conditions on your reserve, but on the other hand you failed to generalize on the facts, pro and con.

No doubt we have before us the dilemma of 1874. In other words we are confronted with the choice between two evils, both unfavorable.

Prohibition is not entirely consistent with honesty. Under prohibition what have we?

Chief Sitting Stone has clearly stated the conditions, and these are prevalent throughout the land. The price we have paid through prohibition is enormous, in loss of health and deterioration of morals. Prohibition breeds contempt of law, stirs up the imagination by putting it over enforcement, when the Cup That Cheers is obtained, and generally consumed in public places, unfit to be named in this publication; on the other hand we have had the experience of obtaining liquor legally. Your Correspondent in war-time, was assigned to Regimental Police Staff on this side of the ocean in several depots and military camps, yet I never had to parade a Treaty Indian for misconduct through drink.

It is true the Indian may celebrate the emancipation joyfully or otherwise, but I hope the atavistic urge for liquor will gradually disappear, as has conclusively been demonstrated by the boys who served for their King and Country.

I have pointed out, this is the choice between two evils. I believe the latter is the lesser, but we must also make haste slowly. Consider how civilization has given and directed us in the paths of good and evil! Drink unlawfully made is "Rot-gut"; unlawfully acquired, it deprives the papoose of good things to eat, as the price paid for it is beyond the lawful cost.

As I understand it, the proposed legal sale of drinks to Indians will permit it to be consumed in Licensed Premises; outside of such premises our highly vaunted prohibition comes into effect. I hope to be better informed. Am I right or wrong?

In conclusion, allow me to give two instances: a redman, very much the worse for drink was accosted by a gentleman of the cloth, who lectured him on the evils of drink; finally the redman looked up and exclaimed "Ugh! ugh! got your collar on backwards don't you know?" and away he staggered. The second example is the G.I. of Canada making a bee-line after duty for the Wet Canteen; "Where to, Chum?" "Where you got wettest the mostest by the leastest expense." Neither instance is very indicative of a practical solution.

J. ANAQUD

SIPANOK FUR PROJECT CARROT RIVER, SASK.

At St. Michael's Diamond Jubilee



A vast congregation celebrated the 75th Anniversary of the coming of the Grey Nuns at Fort Totten (Devil's Lake Sioux Reservation), North Dakota. Shown here are the school children, Indians, the veterans guard of honor, the members of the Order of St. Benedict, the Grey Nuns, officers of St. Joseph's and St. Mary's Societies, members of the clergy, all grouped around H.E. The Archbishop of St. Boniface, and H.E. the Bishop of Fargo.

Preserving Handicrafts

The provincial handicraft conference held recently in Regina recommended that greater attention be given to the organization and teaching of handicrafts. Saskatchewan has a rich heritage in handicrafts both from its Indian population and from settlers who brought their skills from European countries. These skills should be encouraged and not permitted to die with the elder generation. While the teaching of handicrafts has been done traditionally in the home there is little time devoted to the development of the art in the modern household. The organization and increased instruction of handicrafts in the schools could be a large factor in ensuring their preservation.

(Saskatoon Star-Phoenix)

SLUMP STRIKES FUR TRADING

CHURCHILL, May 17 — The bottom has fallen out of the trapping trade in this northern Manitoba outpost.

Veterans of the trapline have been forced to turn to other jobs, holding that trapping no longer is a profitable venture because of the combination of low fur prices and high cost living.

Art A. Anderson, fur buyer, sheds light on the situation. Five years ago he paid as high as \$25 for a red fox pelt. This year prices ranged from 75 cents to \$3. Out of that the trapper pays a government royalty of 25 cents.

"This is a very small return for trapping the animal and skinning, stretching and bringing the pelt to market," said one trapper.

Although this is fox country, trappers relate that they have

seen few fox tracks this past winter. Anderson feels that the fall-off probably can be ascribed to a rabies epidemic among the animals two years ago.

Ordinarily about 1,200 to 1,400 red fox pass through his hands each season. This year he had 11 pelts.

Anderson disclosed that he also has taken in only half the usual quantity of mink in his fur room. There has been a big price drop for mink pelts. Anderson has paid \$65 for a single mink skin. Today, the same skin would be worth only about \$12.

Trappers have reported to Anderson that virtually the entire west coast of Hudson Bay, stretching along both Manitoba and the Northwest Territories, has been a "washout" this season for quantity of fur.

Diamond Jubilee

FORT-TOTTEN, N. Dak. — The 75th anniversary of the arrival of the Grey Nuns to found the first Indian school in North Dakota was celebrated here on May 15 and 16. The occasion honored also the Benedictine missionaries who have come from Indiana to work among the Sioux Indians of the Devil's Lake reservation.

On Sunday, May 15, a Sacred Heart grotto was dedicated at Fort Totten church; in the evening, a pageant depicting the arrival of the Grey Nuns was presented by the pupils of the Little Flower school. On Monday the High Mass was sung by the Most Rev. L. Dworschak, of Fargo, and the sermon was given by the Most Rev. G. Cabana, of St. Boniface, Man.

The annual Catholic Sioux Congress will be held at Fort Totten during the week of June 19th; large delegations from other reservations in North Dakota and Montana will attend the congress.

Covered by Act

VANCOUVER, B.C. — The majority of B.C. Indians will be covered under the provincial Hospitals Insurance Act, Dr. P. S. Tennant, M.D., regional superintendent of Indian Health services, said recently.

Wood Mountain First Communicants



On May 29 the former missionary of the Wood Mountain Reserve paid a visit and he baptized three children who, with two others, received their first Communion. From left to right: Joseph Ogle, his wife, and his son, Joseph, Jr.; John LeCaine, his wife, his son, Augustine, and two grandchildren who were baptized; Dick Ogle, his wife, and daughter, Diana.

INDIAN VOTE SNUBBED; COULD SWING ELECTION

OTTAWA.—If it should come to a tight squeeze in the forthcoming election, it may well be that the Canadian Indian will call the turn.

Indians have been conspicuously left off the "if elected" promises so far in the eastern stumping of Messrs. St. Laurent, Drew and Coldwell, in spite of the fact that a significant number now possess a Dominion franchise because they do not live on reserves.

Another fairly large Indian group will be voting June 27 as veterans.

The Indian Affairs Bureau of the department of mines and resources has disclosed that, while the exact figure is hard to report, more than 9,000 Indians are qualified to vote on both veteran and non-reserve basis. This rough figure includes the wives and adult off-spring of enfranchised Indians.

Ontario and British Columbia are first in Indian population with 32,000 and 28,000 respectively. Prince Edward Island is at the bottom of the list with only some 300 at the last census.

No Barrier

There is apparently nothing to prevent an Indian to run for a seat in Parliament. Indian affairs officials say the Dominion Election Act permits Indians to enjoy all the privileges of any other Canadian once he is enfranchised.

To date, the only Indian to run for legislative office in the Dominion is John Calder, a British Columbia Stoney Indian, who will contest the riding of Atlin, B.C., in the next provincial election.

Newfoundland Indians to Vote

ST. JOHN, NFLD.—Indians in the new Canadian province of Newfoundland will have the electoral franchise both in the provincial and federal elections. The Eskimos will not have the right to vote in the federal elections however.

It will be noted that there are no native Indians living in Newfoundland island; the original inhabitants, called Beothuks, have been extinct for a long time. The Indians referred to live in Labrador.

First In Provincial Election

VANCOUVER.—For the first time in British Columbia's history a native Indian has entered the province's political arena.

Frank Calder, a 33-year-old graduate of the University of B.C., was nominated by the C.C.F. to contest the provincial riding of Atlin in the June 15 election.

Calder is secretary of the B.C. Native Brotherhood.

Pilgrimage

(Continued from Page 1)

cal High Mass at the shrine July 31.

On the five days preceding 30,000 people are expected to witness the Pageant of the Martyrs, "Salute to Canada", specially written for the tercentenary by Rev. Daniel A. Lord, S.J.

On a Sunday in July delegations of Indians from all the

Jesuit Indian missions in Northern Ontario will make a special pilgrimage to the Martyr's Shrine here, accompanied by their present missionaries. Pontifical High Mass will be celebrated.

Pathé and other film companies have expressed the wish to film the events when the Indian pilgrims will walk over the hallowed ground from St. Louis to St. Ignace where Brebeuf and Lalement were dragged to their torture. There have been enquiries also from the Canadian Broadcasting Company about making a national broadcast of the event.

After the solemn ceremonies held across Canada on March 16 in various Jesuit Houses and colleges, and the Jesuit seminaries in Toronto and Guelph, other ceremonies are in preparation for the summer. Various Jesuit colleges are organizing pilgrimages for their students. Loyola College, Montreal, will send a pilgrimage by bus to Martyrs' Shrine on May 21, a distance of about 425 miles.

Garnier Indian school at Spanish, Ont., will send a pilgrimage of their High School boys to Martyrs' Shrine on May 29. Sacred Heart College, Sudbury, will also have their Arts' Course group come by bus on their annual pilgrimage.

All this will lead up to a great pageant at Martyrs' Shrine on the last five days of July, July 27 to 31, being written and produced by Rev. Daniel A. Lord, S.J., assisted by Rev. Frederick Lynch, rector of the Jesuit Seminary, Toronto, as general chairman and a group of Jesuit priests from Toronto and the Shrine.

LAC SEUL, ONT.

Deaths: James Sharpe, former chief of the Lac Seul Band died in April after a long illness. James Lac Seul died April 23 after a short illness. Stephen Cromarty died at the Fort William San on April 21. He was anointed by Fr. Benoit the day before he died. Stephen had been received in the Catholic Church on Jan. 6. He is survived by his wife and a son, John.

School: Summer school began on June 1, the teacher is Mr. Martinson, of Kenora, Ont.

Born: A daughter, to Edward Wesley, at the Lac Seul Nursing Station.

Treaty Payment: It will take place on July 10 and 11; the T.B. clinic will accompany the Treaty Payment Party.

Hudson, Ont.

Isaac Bannatyne was drowned during May, rescuers saved his wife, however. The accident took place at night. **R.I.P.**

Red Lake, Ont.

Fr. Benoit is planning to build a small chapel at Red Lake this summer for the Indians. He hopes to succeed with the co-operation of the Indians, who are expected to help him in the erection of this chapel.

Frank Assu Broadcasts

STEVENSON, B.C.—Mr. Frank Assu, President of the North American Brotherhood of Canada, and President of the Confederacy of the Interior Tribes of British Columbia, gave a radio address on June 9 under the auspices of the Coalition organization of British Columbia.

FORT NELSON, B.C.



Iskut Lake, in the Telegraph Creek district of British Columbia, school and mission where Father Studer directed a seasonal school last winter (1948-1949).

The missionaries gathered at White Horse, Y.T., for their annual retreat from May 25 to June 1. They were: Revs. E. Morisset (Burwash), J. P. Tanguay (Fort Nelson), B. Studer (Telegraph Creek), J. Guilbaud (Ross River), and P. Veyrat (Teslin).

The seasonal school at Teslin will be directed this summer by Fr. Drean, O.M.I. The one at Lower Post will be looked after by Fr. Turenne, O.M.I.

Father Woods, of Albany, N.Y., organizer of the Family Rosary Crusade, paid a visit to our Indians at Teslin early in May.

Frank Quock, oldest Indian of Telegraph Creek, passed away at the end of April, having received the last rites of the Church. He was buried by Fr. Forget, O.M.I.

Fr. J. Mouchet is in charge of St. Theresa's Mission at Telegraph Creek during Fr. Forget's leave of absence. The district census shows 234 Catholics and 232 non-Catholics.

In White Horse hospital there are Indians from Ross River and from Pelly Lake. Harry Domassy, of Lower Post, and Levina Fox, of Teslin, have been there for over a year.

Two Indians Drown at Montreal Lake

PRINCE ALBERT, Sask.—Two Indians, Alex Naytahow and John Senakisses, of the Montreal Lake district, 65 miles north of Prince Albert, were drowned in Montreal Lake, recently.

The missing men apparently were two of a party of five Indians fishing from an open boat at the south end of the lake. Details of the drowning were lacking in the city. R.C.M.P. personnel from Waskesiu, 20 miles from Montreal Lake, are searching for the bodies.

FORT FRANCES

THE GOSSIP

On March 13, the pupils of the senior class organized a bingo to raise funds for the Missionary Record. We invited as many people as we could to come and help us.

Bingo cards were sold at five cents for two games. Beautiful prizes were brought by some of the pupils and our kind Father Principal gave us some, too. At the close of the game we had the sum of \$16. We are very grateful to all those who encouraged us.

On Monday, April 14, and on May 9 we received our 13 copies of the Record, which came in the name of the senior class. We are very proud to know that we own copies of the Missionary Record and everyone is in-

NEWS BRIEFS

★ ★ ★

HISTORIC RECORDS

BATTLEFORD, Sask.—A bundle of old records dating back to 1883 were brought to light here recently. These belonged to the Hudson's Bay Company; they shed much light on economic conditions in those days and reveal many contracts made with the Dept. of Indian Affairs for whom the H.B. Co. acted as freighting agents. Indian supplies were given at a 25% discount; this discount was not given to the officials however. These records were transferred to the Battleford Museum.

TOTEM POLE FOR TEXAS

OTTAWA—In remembrance of the many Texans who served in the R.C.A.F. during the war, a Thunderbird totem-pole, made by B.C. craftsmen, was presented and unveiled at Camp Mabry, Austin, Texas.

MODERN SCHOOL

BATTLEFORD, Sask.—The day school on the Red Pheasant reserve has been modernized; the pupils take a keen interest in keeping it clean and the grounds well kept. Several new frame houses on the reserve are being built. A new graded road north of the school into Willowmoor will give easier access to the reserve and provide better communication with North Battleford.

DONATES TO SANATORIUM

WINNIPEG, Man.—Mr. Clarence Henry, of Roseau River (Dominion City, Man.), donated two dollars to the Sanatorium Board of Manitoba, as a mark of appreciation which is highly commendable.

HOSPITAL WANTED AT KAMLOOPS

KAMLOOPS, B.C.—The chiefs of interior B.C. are hoping for support from the Coast Indians in their request for a TB sanatorium to be built nearer to their homes. The three sanatoria for Indians in B.C. are on the Coast (Nanaimo, Prince Rupert and Coqualeetza), whereas the majority of the Indian population is in the interior of the Province.

CHURCH BUILDING PLANNED

HOBBEWA, ALTA.—Plans are being made for the erection of a church on the Indian Reserve at Hobbewa, Alberta, it was revealed by the missionary in charge, Fr. G. Schmidt, O.M.I. It is hoped the building will be erected in the near future. Until now Mass had to be celebrated in private homes. Except for three families all the Indians on the reserve are Catholics.

ATTEND U.B.C.

VANCOUVER, B.C.—Several native Indians of British Columbia are attending the University of British Columbia, it is reported here.

Peguis Reserve

DALLAS, Man.—Chief James Albert Murdoch, of the Fisher Reserve, 72, who served his people faithfully for 15 years, lost his life savings when fire destroyed his home on January 24. His home was valued at \$2,000. He and his family escaped in 40 below weather.

George Thompson, 74, of the Fairford Reserve, passed away April 22, at the St. Boniface Hospital. He was buried at Fort Alexander.

The Thunderbird

VANCOUVER, B.C.—Andy Paull, of North Vancouver, has issued a new publication in the interests of the N.A.I.B. It is called the Thunderbird.

Red Fox Passes Away

On January 15, Red Fox (also called Barnabas Sa Hiuhushu), editor of the Indian Speaking Leaf (a U.S. publication), and president of the Indian association of America, Inc., passed away after a short illness.

Community Hall Opened at Marieval

FIRST COMMUNION

MARIEVAL, Sask. — On Easter morning, a very impressive ceremony took place in our little church of Marieval. It was the First Communion Day for thirteen children of the Residential School.

So brighter still and more beautiful than earth's sunshine and sweet smelling breath was the sunshine and sweet perfume within their young hearts eager to receive Jesus, the Great Lover of the Little ones. The happy smiles that were lit on these pure faces proved how happy they were and how Jesus must have delighted within these loving hearts. Namely: Marvin Lerat, Victor Delorme, George Taypotat, John Lerat, George Young, Wilbert Smoker, Gene Rainville, Francis Redwood, Charles Crowe, Marie Louise Smoker, Noella Keewatin, Evelyn Waaimoose, Erma Delorme.

The chorus of the Primary Class sang special hymns for this ever-blessed day which brought back memories to all those assembled on their Own First Communion Day and the pure happiness they felt at that time.



The First Communicants

Prairie Fire At File Hills

BALCARRES, Sask. — A bush and grass fire which has swept over about 40,000 acres of the Okanese and Star Blanket reserves is under control.

The two reserves are part of the File Hills Indian reserves about 90 miles northeast of Regina.

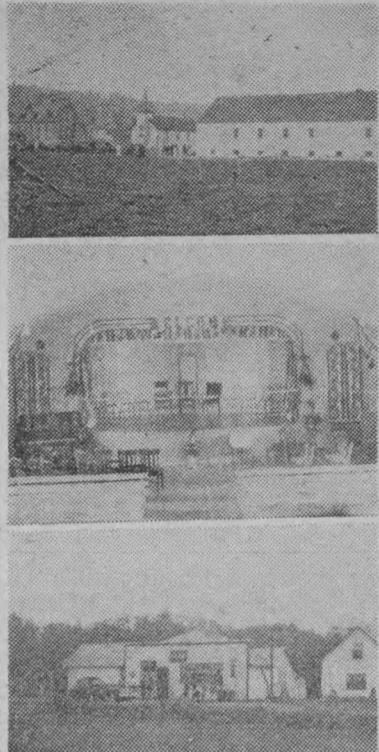
Wind-whipped flames on May 8 threatened the farm and school of the Indian agency but did no damage.

A number of log stables were destroyed and five or six families were forced by smoke to vacate their homes, but no one was injured and no valuable buildings were burned.

The fire was fought by about 50 Indians from the reserve, the fire department from nearby Balcarres and the reserve's superintendent and his assistants. R.C.M.P. also were at the fire scene.

Although flames blackened an area nine miles long and seven miles wide, there would be no serious loss of feed as "plenty of grass" still was available in the remainder of the reserves.

There was possible loss of berries and destruction of duck and prairie chicken nesting grounds.



1. The new hall.
2. Interior of hall.
3. The Co-op. store.

NEW COMMUNITY HALL

On Thursday, May 26, the new community centre of the Marieval Mission was opened officially. The building was blessed by Father Ph. P. Scheffer, Provincial of the Oblates. Mr. W. D. Kerley, Indian Agent, represented the Department of Indian Affairs, while George Batza, Reeve of the Grayson Municipality, was M.C. at the opening.

In the morning a High Mass was sung by Father Scheffer. Father G. Laviolette preached the sermon, and the Lebret Indian School pupils sang the Mass. In the afternoon the Lebret Indian School pupils gave a fine concert of singing and band selections. Addresses were given by Mr. Batza, Father Scheffer, Mr. Kerley and Geo. A. Delorme.

The hall is a two-storey building and was built by the Oblate Brothers Boulet. It holds nearly 500 people. It is very well built throughout and it is modern in all its appointment. It is electrically lighted and has a modern forced hot air heating plant. It is a tribute to Father Lemire, O.M.I., to have erected this fine hall.

The building of this hall shows what can be achieved by the co-operation of everyone. The Oblate Fathers, the Department of Indian Affairs, the Indians, Metis and white members of the parish, everyone worked together and the shining white hall stands today as a monument to mutual

First Communions at Assiniboine Reserve



Seventeen children made their first communion here, at the day school, on May 14th. The girls wore white veils, and the boys wore white silk arm bands. The ceremony was very nice indeed. The teacher, Miss Van Elst, of Montmartre, took special care to prepare the children for their first communion. Father Gelinas officiated, and after Mass he presented the children with medals and scapulars.

Left to right, first row: Merna Spencer, Robert Spencer, Jr., Irvin Ryder, Leo and Minnie Easchappie. Second row: Ronald Rakel, Allen Spencer, Leroy Hassler, Roderick Ryder. Third row: Nancy and Florence Easchappie, Shirley Hassler, Kathleen Kennedy. Missing from picture, Ivan Spencer.

understanding and co-operation. The hall trustees are J. Batza and George Taillon, Amable Laferte, James Lavallee, George A. Delorme and Isidore Agicoutay.

The President of the Club is Francis Lerat, and the executive is composed of the trustees and Fred Lerat, George D. Lerat, Riel Acoose and Ralph Agicoutay.

DEATH OF MRS. THOMPSON

WOOD MOUNTAIN, Sask. — Ihawastewin, 84, who witnessed the battle of the Little Big Horn in June 1876, passed away April 22. She had married a constable of the N.W.M.P., J. H. Thompson, when she was 16. Her husband predeceased her in 1923. Shortly before her death Mrs. Thompson received baptism which was administered to her, in the absence of a priest, by Mrs. George Thompson.

Mrs. Thompson was very hospitable and she had a great number of friends from near and far. Notwithstanding a blinding dust storm many relatives and friends attended her funeral. (J.L.C.)

Campaign Against Franchise

CALGARY, Alta. — The Indian Association of Alberta is directing a campaign to reject any form of franchise for the Indians, to prevent any change in the present prohibition laws for Indians, to obtain that the revised Indian Act be presented to the Indians for their consideration before it becomes law, and to obtain that Band membership be determined by the Chiefs and Councils of the Bands concerned.

Touchwood News

LESTOCK, Sask. — Valuable timber has been destroyed by fire on Muscovequan reserve; the principal of the Catholic school, Father Robidoux, O.M.I., had to fight a bush fire, with several school pupils, for four hours, in order to save Indian homes from certain destruction.

The acting Superintendent of the Touchwood Agency, Mr. Nixon, visited all the seven reserves in his Agency.

The Nut Lake day-school opened on March 1st; 25 pupils are in attendance; Mrs. McCrimmon is the teacher. This school is well attended and fills a real need on the reserve. It can become a centre of real culture as well as of instruction.

Births: Peter James (Feb. 2), son of Francis Wolfe (Muscovequan); Linda Bernadette (Feb. 7), daughter of Victor Gordon (Poorman's); Lloyd Yvan (March 29), son of Michael Longman (Gordon's); Shirley-May (April 1), daughter of Edward Silverquill (Fishing Lake).

Deaths: Mrs. Baptiste Pinacie (nee Desjarlais), March 18. (Muscovequan).

Weddings: Thomas Favell (Punnichy) and Alfreda Desjarlais (Muscovequan), on March 14. Joseph Mooseway-payo (Kinistino), a recent convert, and Rose-Alma Wolfe (Muscovequan), at the Indian school chapel, April 18.

FISHING LAKE RESERVE

(The Wadena News)

The Indians of Fishing Lake reserve are doing their share to rid the countryside of the much disliked coyote. During the month of February this year Joe Dejralais and his three wolf hounds accounted for 28 coyotes. Joe uses a novel method to catch his prey. He carries his wolf hounds in a box mounted on runners and drawn by team. He drives about the reserve and surrounding district and when he sights a coyote, opens the back of the box to release the dogs. From then on, until the coyote is caught, it's the dog's show. Joe gets in on the finish to prevent the dogs from tearing the pelts and ruining them for sale.

The Indians receive no bounty this year for killing coyotes.

Eight of the Indians from the Fishing Lake Reserve have obtained a lease on a marshy area in the Foam Lake district, eight or ten miles southeast of the reserve. They have commenced a fur conservation project and are building up for themselves a muskrat farm.

In a rat census taken in November of 1948, they counted 141 houses and, bargaining on four rats to each house, they set the figure at 564. Of this they trapped only 200 muskrats and left the remainder as stock. At one time the Foam Lakes almost lost their muskrats but within recent years the animals have started coming back to the area. The Indians believe that, with care, a valuable rat trapping field can be built up.

The Indians of Fishing Lake are not only trappers. Some of them are active farmers and have purchased new tractors for themselves. Last year four farmers purchased tractors and this year Ed. Silverquill has acquired a new tractor. Last fall three of them bought new tillers. The Indians are allowed a loan of \$50 each from the Band funds and the sum is to be repaid within five years at five percent. However, all those who purchased tillers or tractors last year have repaid the full extent of their loan already.

Due credit should be given to Mr. Frank Murphy, Asst. Indian Agent at Fishing Lake, for his initiative and devotedness in furthering the welfare of the Indians on this reserve.

BLACKFOOT VISITORS ATTEND CATHEDRAL CEREMONIES



ST. BONIFACE, Man.—Among the many Blackfoot Indians who were in Winnipeg for the celebration of the city's 75th Anniversary, taking part in the parades, were: Joe Good Eagle, Simon Big Snake, Linden Many Bears, Paul Good Eagle, Ermina Big Snake, Cecil Many Bears, Mrs. Many Bears, Mrs. Cecilia Head, and

Miss Noella Low Horn, all of Gleichen, Alta.

Through the good services of Father A. Lacelle, O.M.I. missionary at Kenora, Ont., these Catholic Indians attended the open air Mass and Blessed Sacrament procession held at St. Boniface, Sunday, June 5.

SANDY BAY REVISITED



No. 1. — The senior boys of Sandy Bay school have won 10 out of 12 hockey games played during the winter. No. 2. — The girls play hockey, too, Sandy Bay. No. 3. — The Pee-Wees were undefeated throughout the hockey season. No. 4. — Miss Irene Turenne, with a group of her pupils. No. 5. — Two little "Starrs" of Sandy Bay enjoying their school days — specially during recreation

periods. All the girls wear warm snow suits during the winter months. No. 6. — A group of senior girls leaving for a skating tournament in the nearby town of Langruth. No. 7. — In the summer the schoolgirls enjoyed themselves bathing and playing on the lake's sandy shores. No. 8. — The Sandy Bay Indian Residential school, housing more than 150 pupils. No. 9. — These

six children have both parents living; they could, if they wished, attend a day-school a quarter of a mile away from home, but their parents, the Chippeways, prefer to send their children to boarding school, with good reason too: better health conditions, a better diet, and more thorough spiritual, moral and intellectual training.

MARIUS, Man. — In our series of visits to various Indian boarding schools in Western Canada we have called at St. Philip's in Saskatchewan, also at the Saint Michael's School, Duck Lake, Sask. We had visited Sandy Bay last spring; we could not, however, refuse the invitation extended to us to renew our visit this year.

Our remarks will deal mostly with the academic work one at the school, since our readers are already familiar with the general lay-out of the school and the various extra-curricular activities of this institution.

The general spirit of the school is one of unity and cooperation between the principal, Father J. Lambert, O.M.I., and his staff. As we visit the classrooms we note, in the beginners class some overcrowding due to large enrolment; in this room the pupils' main activity is to learn how to speak English. The capable teacher, Sr. Gerard, uses modern methods in teaching and she maintains wonderful order. The next room is for Grades 1 and 2. The pupils here show a great readiness in reading and also in number work. Sister Marie St. Remi is in charge of this room and is well liked by her pupils. There is also some overcrowding in this room; but it is hoped that an extra room will be opened soon.

We now visit Sister St. Odile's room (Grades 2-3) Sister doing exceptionally good work in art; the work is progressing very favourably. The last room is for Grade 4-8, taught by Sister St. J. M. Vianney. An experienced teacher, very thorough in her work, she obtains good work from all her pupils.

In these two rooms the pupils spend only half-days on extra-curricular activities; but it is possible for them to cover in three years the work usually covered in two years. The half-day system has certain advantages in giving a chance to the pupils to take a certain amount of manual training at which they show themselves especially proficient, as we noticed by the large number of proficiency badges earned last year by the boys and girls, in various activities ranging from cooking to farming.

We noted the need of an additional classroom; this would relieve the pressure on the lower grade teachers which is quite strenuous; the teachers at Sandy Bay deserved praise for their devotedness and eagerness at giving their pupils the best in instruction as well as in moral training. May God reward them!

The cheerfulness of the pupils is quite striking; one feels a family spirit which is quite unusual in such large institutions. The gay atmosphere of the school is enhanced by spotless cleanliness: classrooms, hallways, dormitories as well as playrooms are brightly decorated and kept in perfect condition.

Sandy Bay Chronicle

Mother's Day

A very enjoyable entertainment was given by the pupils to honor their parents on Mother's Day May 8th, in the afternoon. To open the program an address was read by Evangeline Cook. A play in five scenes, "The White Shawl" was well rendered by Murillia Bone in the role of a grandmother, Matthew Mousseau as the father, Elsie Sutherland as the mother, Myrtle Burns and Leo Paul as the daughter and son. Russell Paul acted as a messenger.

Songs by the various class groups, including "Brahms' Lullaby," a playlet by the third class, and a solo by little Gladys Manigens, all made up a very fitting presentation for Mother's Day.

The parents have shown a deeper understanding and appreciation of the role of the



Rev. R. Beaulieu, O.M.I., Pastor

school in the lives of their children. Their continued co-operation will assure further advancement in the education and formation of their children.

ST. CATHERINE'S PUPILS WIN POSTER PRIZES

St. Catherine's Indian Day School, Tzouhalem Road, has been notified that Lilian Ryan, aged 13, a Grade VI student, has been awarded first prize in the day school section of the recent T.B. poster contest conducted by B.C. Tuberculosis Association.

She will receive a silver cup and a cash prize of \$5, and the school has custody of the large silver cup for one year.

Other winners from St. Catherine's School were Sarah Ryan, second prize \$2, and Howard Seymour, third prize \$1.

Mr. R. S. Davis, regional supervisor, and Mr. Wm. Gowans, superintendent of the Dauphin division, were recent visitors here. They expressed very favorable comment on the homelike spirit of the school, and noted how happy the children were.

Baseball and softball are now the main playtime activities. Ping-pong and billiards keep many expert players busy indoors.

May 6th, first Friday of the month saw a class of first communicants from the two schools and reserve, receive the Holy Eucharist for the first time.

A recent caller at Sandy Bay, while visiting the livestock department remarked to Mr. E. Laderoute, who is in charge, "How can you keep your barn so clean."

This is the second time that St. Catherine's School has placed first in this Province-wide contest.



Lilian Ryan



Rev. J. Lambert, O.M.I., Principal

ST. PAUL

Part VI

In Jerusalem for Pentecost, Paul is arrested and tried as a Blasphemer because he welcomed Gentiles into the temple. The trial ends in an uproar. As a Roman citizen, Paul demands a trial in Rome.



STRANGE BUT TRUE E

Little-Known Facts for Catholics

By M. J. MURRAY

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WINNIPEG

Qu'Appelle Valley News

LEBRET, Sask. — New teacher for the boys (Grades 4 and 5) is Mrs. Laverty, of Lanigan, Sask., who began teaching April 3rd.

On Easter Sunday a large gathering of parents came to the school to visit their children. In the evening, a bingo, organized by the Sisters and the senior girls netted \$125 for parents' subscriptions to the Indian Missionary Record.

On April 20th the choir had a lovely picnic.

Musical Festival

The annual musical festival at Lebret and Fort Qu'Appelle on May 11 and 12 drew large numbers of children and parents. There were 112 entries, a number of which were from the Lebret Indian School. The festival chairman was Fr. P. Piché, O.M.I. The Indian Boys' Band opened the festival. Most trophies were won by the Indian School.

Indian School Shield: Won by Indian School chorus, conducted by Sr. Gosselin, S.G.M. (174). **Simes Trophy:** Won by the mixed chorus under S. Gosselin (174); the **Laviolette Trophy:** Won by Grades 5-8 Chorus, conducted by Fr. Piché (164).

Kenneth Goodwill won a silver medal for his cornet solo (174); the Indian School Band, conducted by Fr. Piché, also received the high mark of

174. The Junior Band received praise from the adjudicator, Mr. Ian Barron, A.R.C.M. Certificates were issued to competitors having a mark of 85 or over.

The Girls' Chorus of the Lebret Indian School won great praise for its perfect rendition of "In An Old Dutch Garden" and "A Funny Fellow." This chorus obtained the highest marks in the festival.

The teaching of music in the Lebret School is very well organized and it has proven great value in the education and development of the pupils.

SIoux Reserve. — A special treat was given to the parishioners during Holy Week by Fr. G. Gélinas, O.M.I.; it was well attended, many took the opportunity to perform their Easter duties.

New pews have been made for the church to replace the ones we have had since 1890.

On May 8 the school children from Lebret came and Mass here and had dinner with their parents. We were grateful for this unexpected visit to Fr. Piché, O.M.I.

On May 22nd our former missionary, Fr. G. Laviolette, paid us a visit and preached the sermon in Sioux at the High Mass. We were happy to see him and to hear his sermon in our own tongue.

Lebret School Sports Activities

Lebret, May 17.—Last year our baseball team was fairly successful, and now that the 1949 baseball season is here, it looks more promising with the help of the high school students. You would like to join in and see how they shape up for a two months' campaign.

It was hard not picking the best, for all seem to have strengthened themselves over last year. With a few additions, they have been surprisingly good in spring training this year, and they certainly are strong enough to win the championship of the Valley district if they could only stay here for the summer. However, our school team is a mixture of youth that may blend fairly well and battle hard to the top. Undoubtedly, our team has higher hopes than that. We've got them scheduled to drop a notch in the Fort Qu'Appelle ball tournament, and also in a few sports days in the surrounding towns. With a break or two, they may struggle to the top of the second division.

The treaty payment party included a small van, directed by Dr. Simes, regional health supervisor for the Indian Department, who will make a TB survey of all the Indians in this agency. Also included were G. Coburn, clerk to the Indian agent, and a mounted policeman. Other reserves that were visited include Red Pheasant, Little Pine, Poundmaker and Thunderchild.

T. B. SURVEY

NORTH BATTLEFORD, — Treaty payments in the Battleford Indian Agency were accompanied by a TB survey of the Indians. C. S. Bell, Indian agent, set out from Battleford for Sweet Grass Reserve to make the annual payments to Canada's wards of the government, authorized by treaty number 6.

The treaty payment party included a small van, directed by Dr. Simes, regional health supervisor for the Indian Department, who will make a TB survey of all the Indians in this agency. Also included were G. Coburn, clerk to the Indian agent, and a mounted policeman. Other reserves that were visited include Red Pheasant, Little Pine, Poundmaker and Thunderchild.

Hall to Be Erected

FISHER RIVER, Man. — A community hall will be erected soon at the Fisher River Catholic Mission. One thousand two hundred logs have been cut, which gives 30,000 board feet of lumber, it was reported by the missionary, Fr. P. Dumouchel, O.M.I. A fire several times threatened the mission chapel and the lumber pile at the end of April, but due to the efforts of the Indians and of the missionary the disaster was averted.

CASLEBAY, N.S.

The chief of the Micmac Indians in the Maritimes, Gabriel Sillyboy, is now confined at home on account of illness. He has been chief for 31 years; he is a native of Whycocomagh. He is now 77 years of age. He is married, having four sons and eight daughters.

Under the inspirational coaching of Mr. E. Doll, the school team may surprise and move higher. Again this year, they have some bright players and their coach can surely make the club go places. As a team, the infield players are solid, and Art's pitching is fair. With Jackson on first base, all can rely on him. Gordon proved to be a reliable mittman, and his strong arm gives no chance to fast runners. The outfield could be terrific if they could only cover more ground and get snappy throws to bases. However, our school team can play a nice relaxed game of ball, and they get more fun out of the game than others who are pressing and straining all the way. After all, it's supposed to be a game.

The Lebret Indian School baseball team made a good

start in the opening game of the season at Wilcox, May 15, when they beat Notre Dame Juniors, 18-1. A few good bunts outwitted their catchers, and the shortstop this play was terrific. He surefully plugged a big hole during this game. Behind the bat, the Indians were spraying enough balls around to take all the marbles.

Sunday, May 15, our team carried a much harder fight against the Regina Hobo Rosary ball team. But at the fifth inning the boys put the sparks and they started count at a steady pace. They outscored the Caterpillars 9-3.

The small boys as well as the girls, also have their softball league. The Pee-Wees are divided into three teams. The Sioux (Yankees), the West reserves (Cleveland Indians), and the East reserves (Cardinals). The Cleveland Indians are now leading with 11 points, while the Sioux (Yankees) are close behind with 10 points. The Cardinals had a good start and could win the flag if they keep on steadily. They now follow with eight points.

The beginners' league is now well underway with three teams. They had many ups and downs, and they have been hitting more home runs than anyone else in the other leagues. Their main down fall has been lack of strength and accuracy in their throwing. The Cubs are now leading the Giants by a close margin, while the Braves are way out of the basket. "Believe you me," said the manager, "Don't tell them they are not the best players in this country."

The other day, the Pee-Wee All Stars challenged the big girls softball team. Yes! they played a terrific game this afternoon, when they outscored the big girls, 3-1. Good luck, girls.



THE SPRING OF TEGAKOUITA

By SERENA WARD

Chapter V

Eaglefeather's Arrow

Silently his eyes met hers for a brief moment, and because he was as shy as he was brave a slow flush mounted under the bronze of his cheek. He spoke no word but turned quickly away leaving Tegakouita wide-eyed and bewildered. This was not like young Eaglefeather. She went on down the hill to the patch of berries, red and black in the July morning, the dew still heavy on bush and blade. She did not know that to the young man who had turned away from her she had looked like the very essence of the morning with her braids unbound and soft eyes gleaming above the rich curve of her innocent mouth and child's throat. She did not know that he thought it very strange and unlike a bride to be — who must not so much as raise an eyelid to her future husband — to speak to him. She did not know that he was a little disappointed that she had addressed him publicly. She, who was always so shy, to say of all things: "Bravo!" on their wedding day. It was all wrong according to Indian etiquette. And so unlike the girl as he knew her.

Tegakouita, as she picked her pails full of red and black cargo, planned a royal family feast, such as might fill long empty and groaning stomachs. Luscious berries, roasted partridge, browned to a juicy turn on long sticks over the slow-burning fire she knew how to tend, young clover, sassafras tea, icy cold from spring water. Sagamite. Happily, she wandered home from the jaunt with heaping pails and cleaned the cabin as no other cabin was ever cleaned. Filled the troughs go with water from the brook-springs, stopping, as she always did, to see how the lilies were growing this year, and wondered if their burning, while in full bloom last September, would mean no blossoms this year.

Her aunts were working in the cornfield, secre-
tive and happy, not quarreling as usual, but whispering with the other squaws and giggling when she passed. It was such a wonderful day, the little squaw thought. Everyone happy, and such a nice clean lodge, and such a tasty dinner awaiting the family when the day was done. She industriously embroidered a soft doeskin with red and white beads and hummed an Indian lullaby her mother had sung — as well as she could remember it. Which was not very well, so she improvised where she could not remember.

Chapter VI

A Star Maiden

TEGAKOUITA sat in her lily patch, where the young leaves rose as luxuriantly as last year. She was shredding young cedar to make "wool" for their clothing. After the long, hot day, it was shady and cool for the girl's eyes, that smarted from the smoke of the fire, which a sudden breeze had tried to capture, "The wind spirit is displeased about something," she thought, and lifted her voice in a slow chant to make him happy again. Her aunt had told her that her mother did not believe, as other Indians believe, in the spirits of the wind and sun and rain and that they inhabited all animals and birds. The chant did not satisfy her, either. She thought of the Sign which she did not remember how to make. The Sign M. De Tracy had left behind when he had marched back to Quebec, after laying waste their three villages. His uncle feared the tall wooden cross. But he engaged more to have it taken down. "Bad for Indians!" she had heard him say across the council fire, but it would not be long now before there were blackrobes who would stay right here in Kanawake!

wake, to worship the Sign and teach the Mohawks to worship it also, as had her mother.

The light grew dimmer and Tegakouita with a sigh gathered up her wool and her wool-carder, made of bone, and walked slowly to the cabin. Opeeche, the robin, was drowsily chirping his night song and the bluebird, Owassa, was quiet in his nest. Brother Squirrel chattered no longer. Tegakouita sighed, and walked slowly, wishing she need not listen to the aunts and cousins bickering or her uncle's and his friend's gambling with their plumstone dice. There was little to gamble away now, though the new moon, bore much hope of high summer, and the corn stood green and thick in the squaw's fields. Pumpkins and squash were forming on their long vines, to be dried for calabash (rattles) and for the first squash from Tegakouita's fire, everyone's mouth watered.

The berries had tasted so good today and had disappeared down greedy throats, in great quantities, staining red lips darker, and white teeth red.

A group was gathered about the cabin door, keeping insects away with a fire held low and smoky by a grass covering.

Tegakouita did not at first recognize the young brave across the fire, as she took her place beside her smiling aunt. Aunt remarked on the niceness of the evening and Tegakouita looked up surprised, for as a rule aunt did not speak of the niceness of anything. Her eyes met those of Eaglefeather.

He was good to look upon in the firelight. Strong and sturdy, with the totem of his clan tattooed upon his breast. The tortoise shone clear beneath the lightly oiled skin. The young squaw's heart began to beat rapidly as she began to understand. This morning he had not replied when she had addressed him. Was it because it was scandalous for a prospective bride to speak publicly to the man of her parents' choice? Here he sat at their fire, where the customary gambling was not in progress, and where all were looking at her with pleased expressions. Nothing had been said to her, and she had constantly held out against marriage. They would not force her. Oh, no! Or would they?

A lump rose in her throat, and she could not swallow it. She dropped her eyes from the gleaming ones across the way, and slow red dyed her face deeper than copper.

The youth rose quietly and came and sat beside her so that now she knew beyond doubt that this was the brave chosen for her by her uncle and aunts. She to be the bride of Eaglefeather? Eaglefeather, who was one day destined to become a chief-warrior according to the strange things he had happen at his coming of age two years ago. It was the practice of the tribes for the youth of fourteen to stay alone in the forest, torturing themselves, starving themselves, until in a vision they beheld their future destiny. Eaglefeather had been the bravest of all two years ago. He had fasted alone on the top of the highest hill and nearly died from the torture he inflicted upon himself. He had fasted six days, chewing only a thin strip of slippery elm, and carved upon each side of the tattooed turtle on his chest, and an eaglefeather. And dyed it red. For his vision had said he was to be a warrior-chief. When he came down from his mountain the whole village made merry with fire and dance and welcomed him with howls of glee and loud rattling of calabash and beat of drum, the bravest of the young Indians who had come of age these many moons. Even if she desired marriage she was not fine enough for this future chieftain. But she did not desire marriage, and she did not want to hurt this one boy of all the village. If she had chosen any, it would have been Eaglefeather for a husband.

"You will offer our guest food," her aunt suggested slyly.

So they had tricked her. The offering of food was the completion of the marriage ceremony, and they had tricked her into it, this uncle, whom she called father, because he had taken her when her parents died. This aunt, whom she called mother, though she could not like her because she was wicked and sly. An Indian girl did not call her elders wicked and sly, but it was plain hers were.

No, she did not wish to marry. It made her sick even to think of their throwing Eaglefeather at her head. Sick and, yes, stubborn maybe. Her mouth set firmly as she thought about how to escape. There was no escape, and her lips drooped again. She looked up, and tall above her, with the moonlight shining upon it stood the Sign. The Cross over Kanawake!

Now Tegakouita rose lithely, her shy face lighted by moon and smudgy fire. She stood straight and slim turning to the now eager eyes of the young bridegroom and looked steadily, if bashfully, into their depths.

"Tegakouita rose lithely and looked steadily into the eyes of the young bridegroom."



Eaglefeather could scarcely bear their gaze. Tegakouita's eyes had gone straight to his heart and stopped its beating and then it raced on again. He had never thought her beautiful. The tiny pits on her smooth skin did not mar it and her form was lithe as a young girl's should be, but she was known in the village for her goodness and industry and her obliging ways rather than for those things that usually attract the young. But tonight she was exceedingly lovely, and Eaglefeather wanted her.

He rose also. For a moment they were facing each other. No one seemed to breathe, for this was a most unusual wedding scene. Tegakouita never did anything the way other Indians did. Why, she positively looked like one of their rare human sacrifices made to an angry sun spirit. She was too young to look like this. Now, what was she saying? She was not asked nor supposed to speak. Only to bring Eaglefeather the food that made them man and wife.

"I cannot offer this man food," she said slowly, distinctly. "I do not wish to marry him." And then, while the family gasped about the fire, at her impudence, she spoke in still lower tones to Eaglefeather, her eyes still deep in his.

"I am sorry. I did not know these plans." And she darted away toward the maize fields to hide amidst the tall stalks.

The young brave watched her go, and it seemed to him that she took his soul into the moon-drenched maize with her. That he was turned to stone and could not move. He was not angry. Not hurt, even. It was as though one of the sky spirits had suddenly stood before him, tall, slim and cool, but burning with coolness, and said: "I cannot offer this man food. I do not wish to marry him. I am sorry."

He did not hear the silence torn asunder by the howl of rage from the outwitted aunt, nor the growl of the uncle and the snickers of the cousins. He did not feel he had been disgraced. He felt exalted. Neither did he wish now to marry. Since he could not, and he knew he could not wed a star maiden who was not real woman, flesh and blood, but a spirit.

He stood and he stood! Until suddenly he felt a heavy form brush past him and saw the flesh-laden aunt rush toward the maize field. Reaching for his stone hatchet, he held it above his head in hurling position. "Cease! Return! Or I tomahawk!"

The woman turned, Eaglefeather spoke slowly to the gathered assembly, staring open-mouthed in wonder. "Let her alone," he said quietly. "One does not wed a star. But my star she will always be." And he walked away from the cabin.

(To be continued)

NOTICE

There will be no issues of the I.M.R. during the summer months. June and July are combined; the next issue will be published at the end of August, combined with September.

During the temporary absence of our Editor, Father G. Laviolette, O.M.I., who takes over the French edition of Father Peyton's Family Rosary Crusade Weekly, we are pleased to announce that Rev. Father R. Durocher, O.M.I., Western Editor of "The Ensign," will edit the I.M.R. during the months of September, October and November.

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BOZO

by Foxo Reardon



JACK AND JUDY IN BIBLELAND



"The Viper"



By Robert Acomb



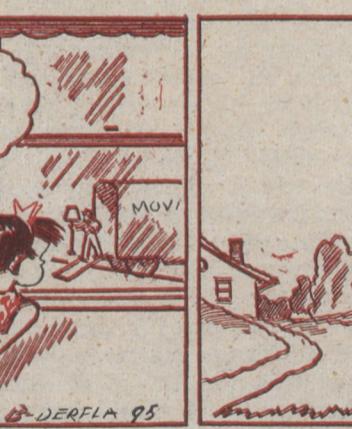
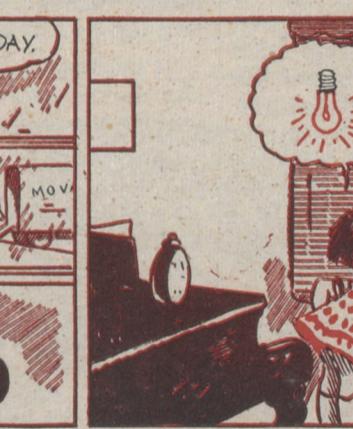
CANDY—All Washed Up!

By Tom Dorr



JOE and JUDY—One Way Out

By Wals



RUPERT and MARGOT

(Canada Wide Features Service)



After a while the hillside gets less wobbly and, as the shaking dies away, Rupert climbs out of his hollow tree and hurries up the hill. As he reaches the overhanging cliff he stops and stares in amazement. None of the rocks have fallen, but the little painted house has vanished! He starts forward and looks at the marks in the grass where it had stood. "Margot, Margot," he shouts. "Where have you got to? What's happened to the house?" Then he listens intently.

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Getting no answer to his shout, Rupert walks toward the cliff and is startled to see a huge lizard sitting on a rock and looking at him. "I say," cries the little bear, "D'you know what's happened to the house that was here? It was a lovely little painted one, just like a giant doll's house." "That is exactly what it was!" says the lizard. "The giant who lives hereabouts made it for his little girl and left it in the shelter of this cliff to dry. Now he's been and taken it away!"

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Rupert is horrified by what he has heard. "Did you say a giant?" he cries. "How awful! If the house has gone Margot has gone too. She was in the cupboard!" The lizard has started to lead the way round a rocky path, but now it stops and grins broadly. "The little girl was in the cupboard, did you say? He-he, that's the best joke I've heard!" And the creature chuckles again. "But it isn't funny at all, it's terrible!" cries Rupert. "Where has the giant gone?"

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The lizard doesn't stop laughing for some time, but seeing Rupert so unhappy he leads the way again to a high rock. Looking across the country they can see a dark castle looming against the sky, and striding towards it is the figure of the giant. He is carrying the doll's house by its chimney. "You needn't worry too much," says the lizard, "The giant made that house as a surprise for his daughter, so he won't bump it about. He's sure to take care of it."

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In spite of the lizard's words Rupert does worry very much. "Margot's being carried miles away from her home," he cries. "Goodness knows what will happen to her! I must get help." Galloping back through the wood he finds Rex and Reggie strolling homeward and pour out the whole terrible story. The twins stare at him almost speechless. "So that's why Horace said the wood was dangerous up there," gasps Reggie. "It's the giant country! I thought he only meant those queer earthquakes."

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(To be continued)

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